Washo NT20
Achomawi NS5

ANTHROPOLOGICAL RECORDS

		Ts	K1	K2	Nu	To	T5	Pa	Wa	At	Sa	Tg	Wd	Ki	AX
	Whirlwind (pitcunava)														
NWA 821	2728. Whirlwind is spirit or ghost	+	+	+	+	+	+	+	+	+	+	+	+	+	+
776	2729. People hit whirlwind with stick	-	-	-	-	-	-	-	+	-	-	-	-	-	-
789	2730. People throw water on whirlwind	-	+	-	-	-	-	-	-	-	-	-	-	-	-
	2730a. People throw dirt on whirlwind	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	Omens														
NWA 787	2731. Twitching back muscle: someone will die	-	-	-	-	-	+	-	-	+	-	-	+	-	-
	2732. You will carry a deer	-	-	-	-	-	+	+	-	-	-	-	+	+	+
	2732a. You will carry blanket because cold	+	-	-	-	-	-	-	-	+	+	+	+	+	-
	2731a. Twitching eye muscle: bad luck	-	-	-	+	-	+	+	-	+	-	-	-	-	+
	2733. Twitching leg muscle: someone coming	+	-	-	-	-	+	-	-	+	+	+	+	+	+
	2734. Sneezing: someone talking about you	+	-	-	+	+	+	+	+	+	+	+	+	+	+
	2735. Opposite sex talking of you	+	-	-	+	+	+	+	+	+	+	+	+	+	+
	2736. Omens of death: owl call	+	-	-	+	+	+	+	+	+	+	+	+	+	+
	2737. Magpie call	-	-	-	-	-	-	-	+	-	-	-	+	-	-
	2738. Crow call	-	-	-	-	-	-	-	-	-	-	-	+	-	-
	2739. Dove call	-	-	-	-	-	-	-	-	-	-	-	+	-	-
	2740. Meadowlark call	-	-	-	-	-	-	-	-	-	-	-	+	-	-
	2740a. Coyote call	+	+	-	-	+	+	+	+	+	+	+	+	+	+
	Various (See also 2296a-2301)														
NWA 784	2741. Pointing at rainbow: arm atrophies	+	+	+	-	+	+	+	-	-	-	+	+	+	-
	2741a. Finger rots	-	-	-	-	-	-	-	+	+	-	+	+	+	+
	2741b. Hand deforms	-	-	-	+	-	-	-	-	-	-	-	-	-	-
N 753	2742. Toothache caused by: worm	+	+	-	+	+	-	-	-	+	-	-	-	-	-
	2743. Gopher	-	-	-	-	-	-	+	-	-	-	+	-	-	-
	Petroglyphs														
NW	2744. Petroglyphs occur in area of band	-	+	+	-	-	+	+	-	-	+	-	+	+	-
	2745. Informants had only heard of them	-	+	+	+	+	+	+	+	+	+	+	+	+	-
172	2747. Petroglyphs made by: Coyote	-	+	+	+	+	+	+	+	+	+	-	-	+	-
	2748. "Devil"	-	+	+	-	-	-	-	-	-	-	-	-	-	-
	2750. "Old-time" (non-Paiute) Indians	-	-	-	-	-	-	-	-	-	-	+	+	-	-

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N 346 closure roofed with green boughs" (Curtis, 169). Ki: + (Kelly, 106): Used for shamanistic performances.

NAVIGATION

N 501 772. Wa: + (Smith, notes).

773. Owens Valley: + (Steward, 258). To: + [W 501] (Lowie, 250, fig. 32).

774. Owens Valley: One bundle of tules with gunwales served as balsa (Steward, 258). Ki: Two bundles of tules used to make balsa (Kelly, 150).

775. AE: Gunwales were made on balsas by [A 501] binding small bundles around top.

776. Paviotso: Tule rope used to lash balsa (Lowie, 233).

N 502 788. Sa: A rabbit net was used as rope and stretched across stream during floods or high water.

FIRE MAKING

N 372 784. Kū: + (Loud, 96, pl. 49,a,b). Owens Valley: + (Steward, 276). Wa: + (Smith, notes).

785. Ki: Foreshaft of sagebrush. + (Kelly, [W 372] 142).

786. To: Charcoal put inside cane to aid start of fire.

790. To: Horn sometimes used on drill.

791. Sa: Bow drill now used by Sawa, and [N 177] although time of introduction is not known, it was probably after time of white people.

792. Kū: Willow hearths were most abundant [N 172] in Lovelock Cave (Loud, 96).

792a. Ki: + (Kelly, 142).

793. Owens Valley: + (Steward, 276). To: - (LP).

794. Owens Valley: + (Steward, 276). Ki: + (Kelly, 142).

797. Owens Valley: + (Steward, 276).

799. Wd: SC had heard that the Tagō, to E of the Wada on a Snake River tributary, could start a fire by striking two stones.

MISCELLANEOUS IMPLEMENTS

Mortar and Pestle

N 442 809. Owens Valley: Not used in Owens Valley, but occurs in Death Valley (Steward, 241). To, Kū: + (LP). The Saidōka, people who lived around Humboldt and Carson sinks before the Paiute, made all mortars; Paiute used them when found, however (GN). AL said that Paiute at Lovelock made mortars. "My mother made a mortar about 40 years ago, and she saw others made." To: "All mortars were made on Jolis [N 773] Peak when animals were people. Deer made them. The Indians just find them some place. Pestles made by Indians."

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N 412 872. Owens Valley: + (Steward 227, and fig. 3,j).

W [412] 873. Wa: + (Smith, notes).

Scrapers

876. Kt: Broken cobble used to scrape inside of hide, especially elk.

883a. Kt: Scapula scraper from Humboldt Cave (U.C. Mus. cat. no.: 1-42991) was shown to informants. GN recognized scapula scraper and said it was used in old days to remove hair from hides. Specimen similar to Loud, 40, pl. 13,j.

Awls

885a-888a. Lovelock Cave: Awls from all these bones found in cave (Loud, 36).

890. Owens Valley: + (Steward, 271).

Drill

894. Owens Valley: T-shaped stone drills found archaeologically, but were not recognized by informant (Steward, 271). Kt: - (GN). Wa: + (Smith, notes).

894a. Wa: + (Smith, notes).

Flint Flaking

N 324 903. To: Neither BS, LP, nor LP's wife had ever seen any flint flaking, nor had they heard how it was done. More surprising, LP and his wife were ignorant of skin dressing.

906. Tg: DS insisted that the Tago chipped flint by means of a second piece of flint. The flaker was said to have been white flint held between two sticks tied together or in the split end of one stick, or it was a large piece of flint that was partly wrapped with buckskin. Except that flint replaced the antler tip, the technique was the usual pressure flaking.

909. Ki: + (Kelly, 141).

Skin Dressing

N 281 912. To: LP and wife professed no knowledge of skin dressing. BS furnished facts here presented.

N [77] 924. Pa: "Only during last thirty years have Paiutes smoked skins."

WEAPONS

Bow

N 411 933. Owens Valley: + (Steward, 259). Wd: Self-bow only for children. Ki: Boys' bow (Kelly, 143).

935. Owens Valley: - (Steward, 259). Ki: (KH).

N [172] 937. Owens Valley: + (Steward). Lovelock Cave: + (Loud, 97, pl. 47, m) AE: Sinew-backed

[411]

[P.432(A)]

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N 443 [72]

1004. Lovelock Cave: + (Loud, 42, pl. 15,j,k).
1005. Lovelock Cave: + (Loud, pl. 15,j,k).
1005, 1006. Kū: + (Loud, 42, pl. 15,k).
1006. Lovelock Cave: + (Loud, pl. 15,j,k).
1009a. Arrow straightener similar to University neg. 15-4801, of a Klamath specimen.

Quiver

N 415

1012. Ki: + (Kelly, 145).
1013. Owens Valley: + (Steward, 263): for hunting.
1017. Ki: - (BA).
1017a. Owens Valley: + (Steward, 263): for war. Ki: - (KH).
W [415] 1020. Wa: + (Smith, notes).
1021. Owens Valley: + (Steward, 263). AE: Pulled under arm during war. Wa: - (Smith, notes).

Miscellaneous Weapons

N 411 [72]

1021a. Lovelock Cave: + (Loud, 100, fig. 16).
1023. Owens Valley: - (Steward, 259). Pa: Tule padding was worn to protect arm from being chafed. Wa: Washo did not have shields but said Paiute did. AE: Elkhide shields were known, but were not common.
W [411] A [411]
1028. K2, Kū: GW knew of a stone-headed club that was found near Nixon, but he never heard of Kūpa using them. DM described the tŏkuivanu as if it were well known and insisted that it had been used in pre-white times by Kuyui. He called it a tomahawk. Tg, Wd: These northern informants described a stone-headed club similar to the tomahawk of DM except that the stone was covered with buckskin. The hafted stone was sewed into wet buckskin which tightened and hardened as it dried.
N [25]
1028a. Kū: GW had heard of Bannock's use of stone on thong, but doubted that the Paiute ever had such an instrument.

BASKETRY

N 285

Materials

1033. Paviotso: Coiled and twined baskets made by Paviotso, but coiling less frequent and for few types (Lowie, 233). Curtis states that Paviotso made only twined baskets, yet on his published photograph of "Paviotso Basketry" opposite page 74, 5 of the 12 baskets are made by coiled technique. Lovelock Cave: + (Loud, 65). Ts, To: Coiled baskets rare in old days, but they were copied from Washo at times. Twining was the fundamental technique. Tō: MW denied coiling as old method (see note 863).
N [172 177]
1034. Lovelock Cave: + (Loud, 69). Paviotso: "All Paviotso baskets are made by the twining process" (Curtis, 70).
N [172]
1035a. Lovelock Cave: Twined tule mats, baskets, trays, and carrying cases were found (Loud, pls. 10, 17, 31, and p. 69). Tule baskets were
N [432]

N 285 [418] made for temporary use, especially to transport fish, and were often hurriedly made for an unexpected use, then thrown away once the food had arrived safely to camp. Sa: - (JM). Wa: + (Smith, notes).

W [285] 1039a. K2: DM did not know where "old-timers" got basketry material. Wa: Dark brown and black obtained from bracken-fern roots. These are buried before use.

W [285] 1040a. Paviotso: "Shoots dyed black by burial in mud" (Curtis, 70). Kü: AL said willow was dyed brown or black just by burying in any ground near Fallon. Color depended on time material was left in ground. Sa, Tg: Informants said willow dyed black by leaving in hot mud.

Basket Weaving

It is interesting that the relative abundance of modern Northern Paiute weaves is just opposite to that of the basketry found in Lovelock Cave, near the center of the Paiute area. Wicker, N [174] denied being known by informants, was the most common type in the cave; coiled ware, considered a recent innovation by the Paiute and less made than twined ware, was second in total number of pieces found in the cave; twined ware, considered by informants as the only true Paiute ware and still much more frequently seen in Northern Paiute basketry collections, was anciently only about a third as common as coiled ware and a tenth as common as wicker.

N [172] 1048b. Lovelock Cave: 1115 pieces of wicker work were found (Loud, pls. 27-28, and p. 60). A small piece of wicker basketry which I obtained from Humboldt Cave was shown to all but one informant. All denied Paiute use of the technique.

1049. Paviotso: "All Paviotso baskets are made by the twining process, ..." (Curtis, 15:70). Ki: BA said, when the technique was discussed, that coil technique was used but he denied that any specific basket was coiled when questioned concerning the several types. The younger men thought coiling a Paiute practice. N [177, 172] Coiling recent introduction (Kelly, 120).

1051-1055. Lovelock Cave: + (Loud, 65).

1052. Kü: - (AL).

1053. Kü: - (AL).

1056. Paviotso: "I observed a Paviotso woman proceeding from left to right, i.e., clockwise, in sewing a small, semiglobular coiled basket" (Lowie, 233).

1056-1057. Most of my informants were men and so probably did not know the intricacies of basketmaking; however, I tried to supplement their statements by asking the women. Ordinarily, all were unconscious of a fixed procedure and said individuals differed.

1057. Lovelock Cave: + (Loud, 66).

N [124] 1057a. Kl: A small piece of split-stitch coiling from the 1936 University excavation of Humboldt Cave near Lovelock was shown to informant, and the method of its manufacture was dem-

N 235 [124] onstrated. DG insisted the method was formerly employed at Pyramid Lake; however, I think it doubtful. His brother, K2, denied it.

N [72] 1059-1063. Lovelock Cave: + (Loud, 69).

1064. Bead work only in recent times.

1064a. Paviotso: Curtis shows 9 modern beaded baskets on copy of photograph opposite page 76.

W [285] 1066. Wa: Feather baskets made for Indian doctor; few made. Lovelock Cave: + (Loud, 68).

N [74]

Basket Forms

N 235 415 1075. Paviotso: "Trays (tsamön'ö, ya'ta')" open and closed twine (Lowie, 234, and fig. 19,a).

1082. Carrying baskets had different names according to size and use. Some were: tsata, kurus, idiwa, kwono.

N [227] 1091a. Paviotso: Curtis shows a bipointed "Nixon" type fish basket on photograph opposite page 74. K1: Jane Holbrook, 75, Paiute at Nixon, was commissioned by someone to make an old-time fish trap. It was still in her possession. Made of slightly whittled willows, it

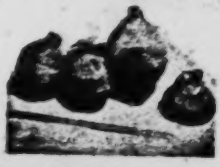
had a coarse open-twined weave. As it was closed at both ends, it had an oblong shape, 3 feet long with a diameter of 1½ feet. Minnows were supposed to enter the trap by way of a hole, 2 inches square on one side. (See fig.)

N [291] 1093. Paviotso: Twined hats (Lowie, 233, 237, fig. 17). Used small basketry hat (Curtis, 70). Owens Valley: Used basketry hat for protection against pitch and tumpline (Steward, 241). K2: "Indians near Pyramid Lake had no hats. The ones near Susanville did" (DM). See note 1406, for use.

1096. (Same items as 868) Paviotso: "Jugs or bottles are twined and pitched, and are conical in .... lower half, and bulging to a hemispherical shape truncated by the neck in the upper portion"; bases are pointed, rounded, flat, and in some cases dented in the center (Lowie, 233-237, fig. 20,a). Wd: - (SC). Steward, 273, calls this "water olla."

1099. To, Tö: In old days Paiute made only pointed bottoms, round bottoms since white people's advent.

1101.



Baskets of Reid collection; photo by Robert H. Heizer.

[p. 434 (W)]

285 411 1103. Owens Valley: + (Steward, 273). Wd: - (BJ).

1114. Paviotso: Mush bowl (Lowie, 233-234, fig. 13,b).

1115. When baskets of one type were made by both coiled and twined technique the generic name was used for both, except when they were distinguished by adding adjectival words "tŏt-sic'kwa," meaning coiled, or "tŏwic'kwina," meaning twined.

1117. Ki, 2: Field Museum has two pitch-coated coiled food bowls from Pyramid Lake (Steward, 271).

1118. Tg, Wd: Boiling basket pitched on outside then placed in hole so it would not fall over.

1119. Ki: + (Kelly, 123).

1120. See note 1115.

1121. Owens Valley: + (Steward, 271).

WEAVING

Skin Blankets

286 [172] 1140a, 1141a, 1142a. Lovelock Cave: + (Loud, 50, 51).

1144. Paviotso: + (Lowie, 228). Steward, 270, describes this type for Death Valley Shoshoni.

1144a. Owens Valley: + (Steward, 270).

1145. Ki: Kelly, 137, confirms use of vertical loom.

Feather Blankets

[287] 1156, 1160. Lovelock Cave: + (Loud, 50).

1157. Owens Valley: + (Steward, 270). Ki: - (Kelly, 136).

Vegetable-Fiber Blankets

1165. Paviotso: "For babies, blankets of sagebrush were made" (Lowie, 217). Ki: + (Kelly, 137).

1168a. Lovelock Cave: + (Loud, 56).

Nets

1180, 1180a. Lovelock Cave: + (Loud, 85).

Cordage

283 1184a. Lovelock Cave: + (Loud, pls. 36,h, 73).

1185a. Lovelock Cave: + (Loud, 73, pls. 35, 73). Ki: + (Kelly, 137).

1186-1190. Paviotso: "Used the twisted stalk of the flat tule (toibi) to make rope." "My interpreter and I, each weighing 185 pounds, were unable to tear such a rope apart when pulling at opposite ends" (Lowie, 233).

[172] 1189. Lovelock Cave: Rope (tule bark) found in cave had a right or clockwise twist, whereas

[p.434-(8)]

N 283 [72] string (twine) had a left or counterclockwise twist (Loud, 73).

1190. Lovelock Cave: + (Loud, 73): only .6 per cent of rope made by clockwise twist.

Pottery

N 323 N [114]

1195. The account in Leonard concerning pottery at Humboldt Sink must be disregarded because there is nothing in the story which would locate the pottery at Humboldt except an editor's note. All logic and internal evidence point toward Mono Lake as the area where Leonard saw pottery in use. Steward, 1932, 269, admits Leonard's reference to pottery in a note: "the pottery described here and that seen by Leonard at Humboldt Lake may ultimately connect that on the Columbia river with the Southwest." (See note 338.)

CRADLES

N 354 482

1245a. The first cradle used is a simple, twined basket, which is replaced when soiled, usually about once a week, until the child is about a month old when it is bound in the elaborate, rigid carrying cradle (Kelly, 132, pl. 28).

W [354 482]

1246. Wa, Pa: Cradle as in Owens Valley (Steward, pl. 9). This is different from most Northern Paiute cradles; see excellent examples in Kelly, pls. 30, 31.

1259. Wa: + (Smith, notes).

1260. Paviotso: "Cradle baskets have adjustable hoods on which appear in color phallic designs proclaiming the sex of the child" (Curtis, 71). Wd: Both BJ and SC, my two principal informants of Wada, were blind, which might explain why they denied that hood designs revealed sex of child. The cradles now have the different designs, and my women interpreters said they had heard it was an ancient custom. Ki: BA, blind informant, did not know hood designs were distinct for babies of different sex. Informants with good vision said it was a Paiute practice since "the world was made."

1266. Wa: + (Smith, notes).

MUTILATIONS

W [304 756] N 304

1301. Wa: Shaman only. (See note 1334.)

1306. Owens Valley: -, yet Owens Valley Indian said Walker River and Yerington Paiute tattooed (Steward, 275). Ki: Tattooing not known to old-time Indians (GN). To: LP thought it was old custom of Toe, but knew no details. BS was certain the old Toe did not tattoo.

W [304]

1307a. Ki: + (Kelly, 116).

1308. Wa: + (Smith, notes).

1319. Pa: Child forced to lie in one position "until head set." No violent movement for some weeks after birth.

[p. 435(A)]

DRESS AND ADORNMENT

Necklaces

1324. Wa: + (Smith, notes).

1325, 1326. Lovelock Cave: + (Loud, 105).

1326. K2: IM got his dentalia at Susanville about 30 years ago; 25 shells cost seven dollars.

1327a. Lovelock Cave: + (Loud, 42).

1332. Ki: + (Kelly, 117).

1333. To: Bought from California. AE: Only women used pine-seed beads. Were used as beads on dress. Obtained from California Indians W of Achomawi.

1334. Paviotso: "Some who paid much attention to appearance had a bone cylinder in the nasal septum" (Curtis, 69). Wd: Fish vertebrae strung to wear were the only bone beads.

1335. Wa: + (Smith, notes).

1336b. Lovelock Cave: + (Loud, 42, also, pl. 12,c and University neg. 15-5931).

Belts

1337. Tg: Belts were made of wihavi (dogbane).

1340. Beaded belts made only since white contact.

1348. Paviotso: Men and women painted face daily with red or white material (Curtis, 69).

1361. Lovelock Cave: + (Loud, 109). Ki: "Red paint is yellow rock which is burned and ground."

1362. AE: Blue paint in hole near Tittle Hill, SE of Alturas.

1363. Lovelock Cave: + (Loud, 109).

1364. At: One Paiute word designates green and blue.

1365. Kü, To: Yadupi was obtained in abundance from a site in White Cloud Canyon, SE of Lovelock. The property now belongs to Mr. John T. Reid, mining engineer, who called the shiny powder "hematite." Mr. Otto F. Heizer, another mining engineer of Lovelock, identified the material as Fe_3O_4, "speculorite." I suspect it is the same as that listed by Steward as "galena," which it resembles. It was used to ward off evil spirits, especially bad dreams. Ki: Yadupi got from Nixon Indians. AE: Yadupi was obtained from the Paiute even in early days before white people.

Hair Dressing

1375. Wa: + (Smith, notes).

1378. Paviotso: "Men arranged the hair in 2 braids, with the ends wrapped with strips of otter fur" (Curtis, 61).

1382. Ki: – (Kelly, 115, but she cites De Angulo's statement that the hair was worn loose).

1386. Tg: Tagö women learned braiding of hair from Araitsi of Warm Springs, Oregon. Before that they just let hair hang loose. Borrowed braiding style before white people arrived.

1387. Wa: – (Smith, notes).

1390a. Lovelock Cave: + (Loud, 38).

1396. To: Pitch in the hair or on the hands

N 291 1481-1483. Paviotso: "The more prosperous wore skirts reaching to the knees" (Curtis, 69).

1488-1497. Paviotso: "Women of the poorer families had only a small apron in front and another behind" (Curtis, 69).

A [291 28] 1493. AE: A shredded-bark apron was part of shinny costume, its only use.

1503. Lovelock Cave: + (Loud, 53). Ki: + (Kelly, 106): fiber skirt used by poor people.

W [291] 1508. Wa: - (Smith, notes).

Leggings

1516-1517. Paviotso: Men wore fringed buckskin leggings; women wore no leggings (Lowie, 217).

1517. Ki: + (Kelly, 109).

Footgear

N 291 281 294 1527. "Two-piece" signifies the basic part of moccasin, sole and short upper; additional top or tongue might be added to either type (Loud, pl. 21). Lovelock Cave: + (Loud, 47).

● [72] 1538a. Lovelock Cave: Moccasins beaded with Olivella were found in Lovelock Cave (Loud, p. 47, pl. 21).

1539. "One-piece" signifies the basic part of moccasin, sole and short upper; tongue, top, or sole may be added. Wd: + (BJ). Ki: Kelly, 110, figures a moccasin in construction, and remarks it is like Wissler's pattern 8.

1540. Wd: - (SC).

1549. Wd: - (SC).

N [172] 1554a. Small moccasins with hair on found in Lovelock Cave (Loud, p. 47, pl. 22,e).

1555. Ki: Kelly, 109 (pl. 27), describes and pictures bark moccasin. (Figured are John T. Reid specimens.)

1556. Wd: - (BJ).

1560. Kn: + (AL); she said badger hide toughest material for soles, and that hair left inside to keep feet warm.

1561. To: + (BS). Wd: - (SC).

N [172] 1562. Sandal a sole with strings or straps to hold it on the foot. Kn: + (AL). Although many sandals were found in Lovelock Cave (Loud, pls. 22, 23), GN insisted that "the Paiute didn't wear shoes like Jesus wore. I've seen pictures of Jesus." Paiutes mostly went barefoot in old days and traveled at night to avoid hot ground, GN said. AL said she saw old Indians wearing sandals of tule, grass, and rush.

N [181]

[P. 436 (6)]

N 436 177 489 W [436] insisted that bead money was very old among Paiute. Kü: Shell beads obtained from California to use as money even before white man arrived. Wa: - (Smith, notes).

Tobacco and Smoking

N 276 1895. Owens Valley: + (Steward, 319): Field Museum has specimen from Smith Valley. Lovelock Cave: + (Loud, pl. 52). Wa: Stone for pipes obtained in mountains near Topaz.

W [135] 1902. Ki: + (Kelly, 139): Kelly was told by some informants that the elbow pipe was aboriginal, others denied it. She shows an elbow pipe on her plate 32,b.

N [177 172] 1905. The monitor pipe was known to be a recent introduction.

1906a. Lovelock Cave: Loud (pl. 52,a).

W [276 756 887] 1910. Wa: Only "doctors" and a few old men smoked much in old days.

1914. Owens Valley: + (Steward, 319).

1915. Owens Valley: + (Steward, 278).

1916. Owens Valley: + (Steward, 320).

N [782] 1926. Tg: "One old Paiute from Steen Mountain offered smoke to spirits" (DS). He was Tötsikwökwa, or Tsi Rida Jim, a relative to Lee and Old Winnemucca.

N [756 782] 1928a. To, Tö: Shaman did not make offering of smoke to spirits. He did, however, hold the pipe toward the east and the sun would light it.

Tobacco

N 249 824 Paviotso: + (Lowie, 215): called pu'iBa^{cpm}.

1931a. AE: Skunk fat also rubbed on tobacco.

1933. Ki: + (Kelly, 181): said manzanita, Arctostaphylos nevadensis Gray, was mixed with Nicotiana.

N 534

MUSICAL INSTRUMENTS

Rattles

1944. Owens Valley: + (Steward, 278).

W [534] 1950. Pa: It was used only by Mono Indians when they came to Walker Lake to dance. Wa: + (Smith, notes).

N [172 756] 1953. Lovelock Cave: + (Loud, pl. 14, p. 44).

1960. "The Paviotso rattle was employed only by shamans, and consisted of the two ears of a deer sewn together" (Curtis, 71). Owens Valley: + (Steward, 278).

N [172] 1965. Lovelock Cave: + (Loud, 44).

N [281] 1970, 1971. Hoofs are first tied in line along a buckskin string; the string is wound about the end of a short stick to form a bunch.

N [178 756] 1973. Owens Valley: - (Steward, 278): his informants thought "musical rasp" used at Pyramid Lake. K: + (Lowie, 304): notched stick on skin resonator used in antelope dance. Sa: Notched rasp was introduced to Sawa with the Bear dance about 20 years ago. Previous to that time the antelope shaman was only one to use it.

N 534 Tg: Notched stick borrowed from north about 30 years ago.

Buzzers

1981. To: Plaything brought in by white folks.

Drum; Musical Bow

N [177] 1986. Owens Valley: - (Steward, 278): yet Owens Valley Indians said Walker Lake Paiute used drum. To: - (LP). To: Before white people, drum was unknown to Paiute. Wd: - (BJ). Single-headed drum obtained from Hunipui before white people arrived (SC). Ki: - (Kelly, 147): says drum was recently acquired, but my informants insisted it was always known. Paviotso: Drum not found (Curtis, 71).

W [539] 1994. Mono Lake: + (Steward, 278). Wa: - (Smith, notes).

Whistle; Flute

N [156] 2002. Paviotso: "The medicine men used also bird-bone whistles" (Curtis, 71). Wa: + (Smith, notes).

W [154] 2003. To: Whistles also used by Indian doctor. Wa: Whistle was double type; used only by Indian doctor.

N [177] 2004. To: Flute known since white contact. Wd: - (SC). Owens Valley: + (Steward, fig. 9, p. 277).

2005. Paviotso: - (Curtis, 71).

N [172] 2007. Lovelock Cave: + (Loud, 39).

MARRIAGE

2018. Owens Valley: + (Steward, 295).

2019. Paviotso: + (Curtis, 80).

2020. Wa: + (Smith, notes).

N [684] 2023. To: If a husband learns that his wife has been with another man, a fight always follows, after which both men leave the woman and will have no more to do with her.

2027. At: A polyandrous marriage in McDermitt now with woman married to two men who are not brothers. "In old days people would not allow a woman two husbands at once." (See Stewart, 1937.)

N 595 [177]

W [583] 2037. Wa: + (Smith, notes).

2039. Ki: Kelly, 166, reports "initial matrilocal residence was the rule."

N 591 2040. To: Residence variable; however, usually it is matrilocal.

N 684 2041. Ki: Al said women were stoned to death for infidelity in old days. To: Wife is beaten if caught in the act by husband.

2041, 2042. To: - (LP).

N 586 548 2045, 2046. To: - (LP).

2047. To: No divorce (LP).

2050. Paviotso: + (Curtis, 80).

[p. 439]

NR13 Northern Paiute NR13
Washo NT20
Achomawi NS5

BOY'S PUBERTY

N 881 2382. Ki: Deer intestines wrapped on hoop which is passed over youth.

DEATH CUSTOMS

N 764 [772] 2402. K: Miss Bowler, Indian agent of Nevada, told of a burial that was unearthed near Nixon during the construction of a road. The body was flexed. Indian went on strike until skeleton properly reburied.

2412. Paviotso: "The bodies of warriors were cremated, others were buried" (Curtis, 81). Wa: + (Curtis, 97). AE: Body is carried to mountains where a grave is dug. The fire is built over the hole so that the ashes and remains fall into it and are covered with rocks and dirt.

A [764]

N [766] 2416. Ku: Witches cremated or thrown to coyotes.

2417. Wa: + (Curtis, 97).

N [775] 2421. Kl: Speech by old man or brother of deceased tells spirit to remain in land of dead so that living will not be bothered.

N [768] 2425a. Ki: + (Kelly, 168): said house torn down and transferred more frequently than destroyed.

2429. Paviotso: "Usually a man's entire property was distributed among his relatives" (Curtis, 82).

N [777] 2433. Ku: "It is bad luck to ever burn hair clippings, old clothes, and the like. Just throw them away." Paviotso: Hair buried with dead (Hopkins, quoted by Lowie, 283).

N 784 2450. Paviotso: + (Curtis, 82).

2453. Wa: + (Curtis, 97).

W [769]

RELIGION

Shaman

N 756 787 2471. Kl: Not only must the boy act in accordance with the dream he receives, but his parents also must follow the instruction the boy receives for them. If dream tells parents to paint their faces before breakfast and they do not, the boy will become sick, will die, because parents do not believe. An old shaman tells parents of conditions. If a boy's dream forbids playing with a gun, its barrel will become soft, droop, and curve down.

N 756 2473. Ku: "Shaman's powers are sometimes inherited from father to son" (Lowie, 294).

2477. At: In addition to power through dreams a boy wishing to be a shaman could learn the "doctoring" from an old shaman while acting as his assistant. Even if boy dreamed power he was taught some by old doctors.

N 756 781 2478. Paviotso: "Annie says in the Walker River district there was a mountain where people went in quest of a vision" (Lowie, 294). Ki: + (Kelly, 190): but rarely. AE: Each boy was

[p.443(A)]

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

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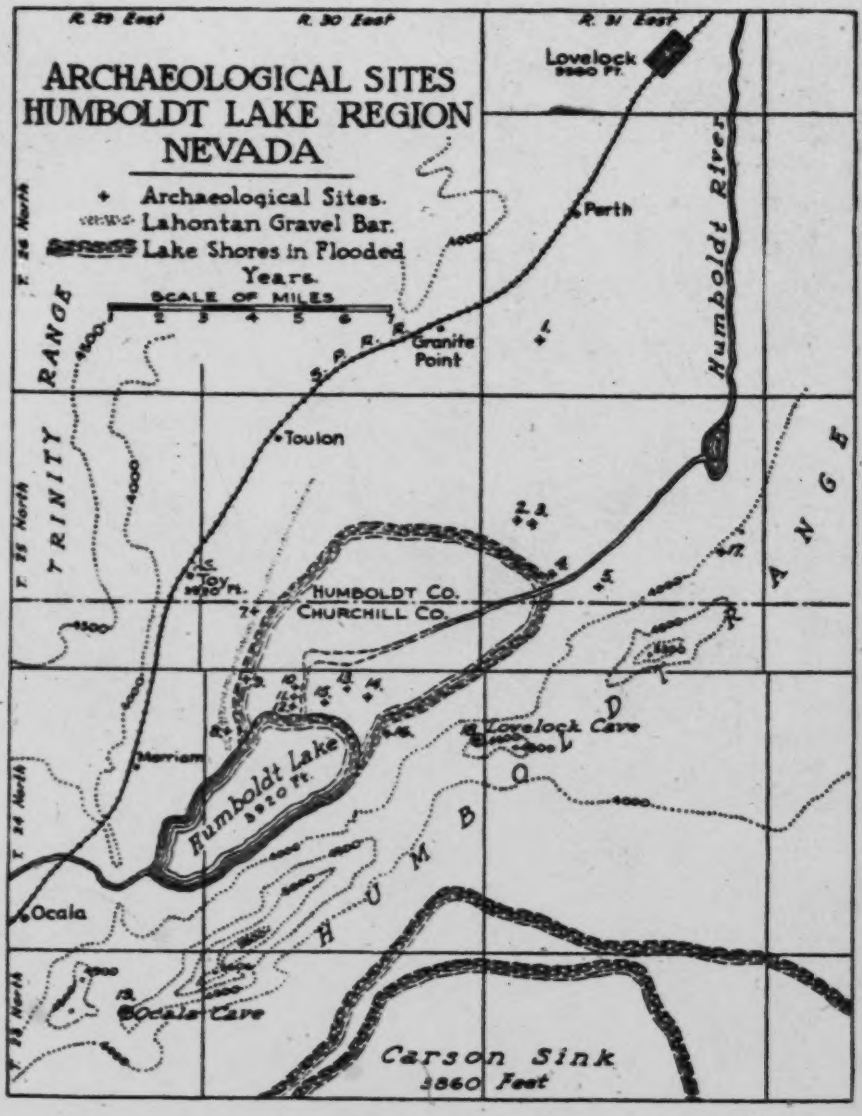

MAP OF HUMBOLDT LAKE REGION

[End Plate 1]

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

The same principle was used for catching coyotes. A post was firmly set in the ground, against which was tilted a large platform of poles covered with stones; figure 25*b* will convey a better idea than words of how the weight was released.

Natches said that bears were never seen in central Nevada, not even in the timber of the Pine Nut mountains. The Northern Paiute never wore robes made of bear skin, although the Bannock wore them. It is said that the ancient people at the cave had blankets made from

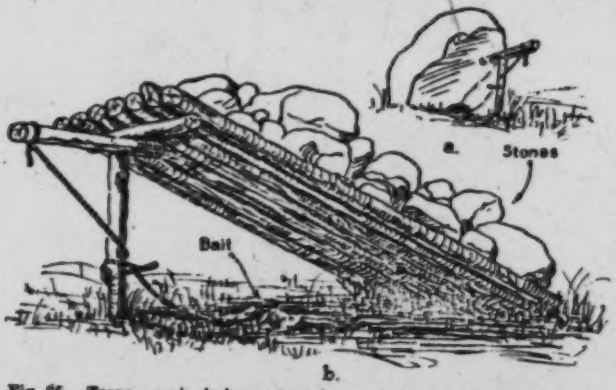

Fig. 25.—Traps. *a*, single large stone for crushing ground squirrels and small game; *b*, trap for coyote and wildcat: post set in ground; bait is attached to unstably set trigger; cord wrapped once about the post and attached at lower end to trigger, at upper end to pole, unstably balanced on top of the post; platform of poles covered with rock to crush the entrapped animal.

twisted strips of mud hen skin. Only poor people would dress that way. Usually the Northern Paiute wore rabbit skin robes, also robes of the skins of mice and other small game. After the acquisition of the horse a few of the richest Northern Paiute, those who were good hunters and great travelers, came into possession of buffalo skin blankets. But these were obtained from the regions to the east. Panthers were never seen in central Nevada and although plentiful on the timbered mountains of California, were so difficult to kill that no one could hope to possess a blanket of panther skin.

To catch jackrabbits the whole band of Indians, men, women, and children, lined up across the valley, beat the bushes, and drove them into a corner near the river. The rabbits would not swim, but would follow the bank till they were caught in a seine net stretched across a 30-foot gap between the stream and a hill.

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

.824 sobI, willow, *Salix*, used in making baskets. Name shortened to so in composition; for example so-on, "willow-bottle," or bottle-shaped basket. Gosiute word for willow si-opi.

[285]

[261] shupi, shupI, rayless goldenrod, *Chrysothamnus*. If a worm gets in the stem of a young plant it causes a bulbous swelling just above ground. Girls will search diligently for these, in order that they may obtain a chewing gum.

[262] sumo, tumble-weed, *Amaranthus graecizans*. The small, flat, leaf-like seeds are hulled and eaten. Gosiute su-su is the name for *Atriplex*. Tumbleweed is supposed by botanists to be an introduced species of modern times.

[227] taEpi greasewood, *Atriplex torreyi*. Short sections of the crooked, hard, thorn-like twigs are pealed and attached at a crook to a string for use as a fishhook (shotetoma) for catching minnows. A great many of these hooks are left in the water overnight. In the roots of this bush there are yellow worms an inch in length which "smell good and are good to eat." They are also used as fish bait.

[262]

[226]

[222] tibipi, nut pine, *Pinus monophylla*. The nuts which are gathered on the Stillwater range, are called tibi. Gosiute, tI'-bu'wa-ra, nut pine, and tI'-bu, pine nuts.

[283] tegapo, for making of coarse string. Compare Gosiute tin'-ai-gop, nettle, *Urtica holosericea*.

[262] toi, toy, cat-tail rush, *Typha latifolia*. The pollen, toima, is gathered, inclosed in the leaves of the rush and roasted in the ashes, causing it to become hard and sweet like candy. Pollen is also used for face paint. The down is used for sandal padding. The seeds are eaten. The Gosiute name of the plant is to'-iump.

[302]

[291] toibE, spike-rush, *Eleocharis palustris*.

[227] tonobI, denobi, greasewood, *Sarcobatus vermiculatus*. Fishhooks are made from the twigs, which however, are inferior to those made from the twigs of *Atriplex*. The roots are also infested with the same worm as found in *Atriplex*. Arrow points for small animals and birds were made from greasewood. *Sarcobatus* was a favorite wood for the manufacture of various articles found in the cave. It is very hard and close grained. Gosiute, to'-no-pi.

[411]

[172]

[262] wai, bunch grass with a small seed which was eaten. Gosiute wai signifies mountain rice, *Oryzopsis cuspidata*.

wekwobobE, cane, *Phragmites communis*.

woyapaio, a red berry smaller in size than small peas and containing little seeds. The berries are washed before using. They grow upon a gray-leaved thorny bush, 6 to 12 feet tall. The description agrees well with that of the buffalo-berry, *Shepherdia argentea*.

[283] wika, a plant growing along the rivers under willows. It has a straight stem the size of a pencil with branched top about 3½ feet high. The fiber is used in making fish nets. Chamberlin states that the spreading dogbane, *Apocynum androsaemifolium*, a plant answering our description, is that from which the Gosiute obtained a strong fiber for string and rope. Natches also gave the name tegapo for cord 4 mm. in diameter. Possibly this is the word for coarse cord rather than the name of some other fiber plant, as he stated that wika was made into cord 4 mm. in diameter to be used for the top of a fish net. The fiber is reddish when new but is colored a deeper red with pine bark which floats down Truckee river.

[227]

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

In the mind of the Northern Paiute they are often associated with the Pit River Indians among whom a remnant are even supposed to exist today. The Pit River Indians are called by the Paiute sai'i, which is also the name of the ancient people, but the possible reason for this is that both peoples are held in contempt. 173 186 829

Of the ancient sai'i there were two bands. The first band, which is conceived, like any band or "family" of Northern Paiute, to consist of only a few hundred individuals, lived at Humboldt lake until exterminated by the Northern Paiute. The second band lived on Pyramid lake and at a later date were driven toward Pit river. The story is that the Northern Paiute used to capture these people, cut off the fingers, penis, and ears, and tie these to the blankets of the girls, or throw them into the midst of a group of girls playing games, to tease them. After the ancient sai'i were driven out of Nevada, the Northern Paiute and Washo fought together against the Pit River Indians. 173 829 [927] [648]

An incident illustrates how the ancient people are associated in the minds of the Northern Paiute with the Pit River Indians. One day while the writer was at Toy packing stone specimens, some Indians passed in a wagon. Although the specimens were typical Paiute implements the Indians disclaimed all knowledge of them, saying that they must have been made by the Pit River Indians 173 829 114

NOTES ON GEOGRAPHY

Besides the places described in the myths, Natches mentioned a few other points of interest. The figures refer to locations on the map, plate 66. 133 172

10.—Near the Pyramid lake agency buildings there is said to be a cave once occupied by the sai'i. Around Pyramid lake there are many rockshelters and in the vicinity of Pyramid island a cave (no. 11, pl. 66), where legend says this "other" people used to live. They are called fish eaters, agai-tai'i.

12.—On the west side of Winnemucca lake, back from a point projecting into the lake there is a cave, in front of which was a village of the ancient people, occupied before the Northern Paiute drove them from the country. Their houses of stone can still be seen.

13.—To the southwest of Peath there is a cave or perhaps more properly a cemetery cliff which is easily seen from the railroad. It is understood there are pictographs there, some of them crudely resembling letters of the alphabet. The name of the place is tobatobe. [212] [103]

14.—A few hundred feet northeast of the station buildings at Toy there is a village site, called otigadutU, where Natches was born. The gravel ridge shown as a dotted area on plate 1 is also called otigadutU. On both sides of the ridge 133 [361] [103]

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9. Moa mutsakian^{o} ("Rough Point") (moav^{a} - "rough"). This rocky point is about five miles northeast of Doyle and may be considered a northern extension of the previous feature. Rough Point is located in T25N/R17-18E and got its name from the rough granitic rock of which this feature is composed. 103 133

10. Babáktud ("Big Mountain"). The large mountain a few miles southeast of Flannigan, Nevada, is given this name. Neither this feature nor the following one is considered to be in Wadátkuht territory, but are said to be in an uninhabited region rarely visited due to the scarcity of water. Archaeological sites recorded at several places in this general region testify that the area was not always unoccupied. [172]

11. Kaibak^{u} mutsakian^{o} ("No Wet Point", i.e., "Dry Point"). This is a range of mountains a few miles northeast of Flannigan, Nevada. This feature, as with the preceding one, is said to be in an uninhabited region. The name for this feature gives the reason for the lack of occupation.

12. Tusí katu' ("Bunch Grass Mountain"). Hot Springs Mountain east of Honey Lake bears this name.

13. Hunuhduhuhp ("Brush Canyon"). The flat at the western base of Hot Springs Mountain was given this name. The Wadátkuht had a camp on this flat but the informants could not recall its name, or if it had one. [361]

14. Paí dupid^{a} ("Rocks to Bottom"). This is the name given the rock formation on the west face of Hot Springs Mountain. The nearly vertical rock faces of this feature have a pyramidal shape. A snow slide here before contact times killed a herd of deer which was utilized by the Paiute people.

15. Tuhu' ta ("Wildcat Hole"). This point of land which has distinct Lake Lahontan wave-cut terraces on its slopes is located slightly more than two miles north of Wendel. Wildcats are said to have inhabited the caves in the rocks on this point. The track of the Southern Pacific railroad goes around the base of this point.

16. Tukwí mutsakian^{o} ("Burned Rock Point"). This name is given to a sort of lava shelf, or tableland, partially surrounded by low cliffs, or rimrock. This feature is located about two miles northwest of Tuhu' ta and apparently got its name from the lava rock. The Southern Pacific

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103 133 informant, Ike Northrup, did not specify whether these features belonged in the territory of one group or the other.

33. Tukudak^{W} ("Rock Peak"). This feature (elevation 5,053 feet) is a rocky mass or knob appearing on the southeast slope of Sawá kudak^{W}. It is about two or three miles west of the site of the former Secret Valley C. C. C. camp which was located just north of the road to Karlo where it turns west from Highway 395.

34. Saib patsóna ("Tule Spring", called "Tule Patch" in English by the informant). This feature is a spring on the west edge of Highway 395 a short distance before the summit as one leaves Secret Valley going north to Madeline Plains. At the present time water piped from the spring provides a watering stop for travelers. The location of this spring is in T33N/R15E and seemingly in the NW¼ of Section 28. [312] The Wadátkuht did not have any sort of camp at this spring but just used it for a watering stop.

35. Musitzi (meaning was not known by informant). Musitzi is the name for Madeline Plains as well as the name for a small hill south of Cold Springs (see Item 32 above). The precise location of this small hill was not obtained as it was not visited with my informant. Only the eastern half of Madeline Plains belonged to the Paiute as the western half belonged to the Pit River people.

[361] The Wadátkuht had no winter villages in Madeline Plains because of the increased elevation and severity of the winter [224] months as compared to Honey Lake Valley and Secret Valley. In the fall, however, rabbits and deer were hunted here. And it seems likely that the eastern (Paiute) portion of Madeline [172] Plains was shared by the Wadátkuht and the Kamőtkuht. Evidence in the form of extensive archaeological sites indicate that this region was occupied in ancient times.

36. Pőwhanun^{O} ("To Scrape Hair From a Hide"). This feature is a range of mountains about five miles east of Horse Lake and several miles west of Spanish Springs in T33N/R14E.

37. Pínaktud ("Between Two Mountains"). This mountain, Spanish Springs Peak, is located between Shinn Peaks and [224] Observation Peaks in T33N/R15E. It is of particular significance because deer were hunted here.

103 361 picking chokecherries nearby. The informants reported that he was never successful.

[172] This site was an occasional winter village for Joaquin and his group of Wadátkuht composed primarily of his own family. Aboriginal occupation is indicated by chipped stone projectile points, flake knives of stone, thermal fractured stones and similar evidence. This village site has the archaeological designation of Las-34.

Parker Creek, which flows by the site, apparently has the same name as the village. In the vicinity of the village and along the creek chokecherry bushes grow abundantly, thus an important source for chokecherries for the Wadátkuht.

2. Wiuhpa woiyuad[a] ("Oak Tree Row"). This camp is located about 1½ miles south of Buntingville among pine and oak trees (T28N/R13E/Sec. 23). The Wadátkuht gathered acorns here and the bedrock mortars in the area attest to the same use of the area in earlier times. In more recent times a group of Maidu lived in this area until about 1930 which seemingly demonstrates a modification in the aboriginal occupation pattern.

3. Wiuhpa mutsakian[o] ("Oak Tree Point"). This camp, as with Wiuhpa woiyuad[a], was situated among pines and oaks where the Wadátkuht could take advantage of the acorns. It got its name from the fact that a timbered spur, or point of land, extends eastward toward the shores of Honey Lake (T27N/R14E/Sec. 8).

A family of Pit River Indians lived here circa 1910 to parallel the occupation of Wiuhpa woiyuad[a] by some Maidu people. It would seem by these two examples that observance of inter-tribal boundaries ceased shortly after the arrival of the settlers.

4. Sawa katud[a] ("Sagebrush Set"). This village near the mouth of Baxter Creek was inhabited by the Wadatkuht [172] until after contact times. As indicated by the name this village is in a sagebrush region and marks the site of an archaeological habitation area as shown by the numerous stone artifacts recovered from here over the years by local collectors. The culture deposit of this site (with the archaeological designation of Las-93), however, is shallow. The site is located in T28N/R14E/SW¼ of NW¼ of Sec. 17.

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[162]
[592]

5. Matá ("Metate") (Plate 1). This winter village was the most important village for the Honey Lake Valley Wadátkuht. It was here that the two contemporary headmen, Joaquin and Dick Wright, lived. Circa 1870 this village consisted of at least six separate "camps" (native houses) with a total population of approximately 34 people. Each household was made up of a single family, usually consisting of a man and his wife (or wives), their children, and in some cases the children's grandparents.

[312]
[343]
[171]

This village site is rather extensive as it reaches from the timber into sage desert for about ½ mile. The main water source, a spring, and the bedrock mortar were located at the edge of the timber with an earth-covered "sweat" (i.e., ceremonial) house (tipugon) nearby (Plate 1-d). This house was built by Dick Wright and Joaquin and would appear to be a Maidu influence.

[857]

Matá is located approximately ½ mile east of Milford. At the northern end of the village area a large granite boulder protrudes from the ground. It was upon this boulder that small children would slide with the result that the polished area may still be observed (Plate 1-c). Kitty Joaquin was born in a native house beside this boulder.

[172]

Recently a forest and brush fire swept the village area with the result that a very large number of stone projectile points, knives, scrapers, and similar specimens were picked up by local collectors. This village was apparently quite important even in ancient times. The archaeological designation for this site is Las-29 (T27N/R14E/ portions of Sections 25, 35, and 36).

[622]

6. Sohud^a ("Willow Creek"). The headman of this camp at Doyle was Washo Jack, a Paiute man with a Washo wife. This camp appears to be unimportant and may have been nothing more than a family camp. It was extant circa 1900, but how much earlier it was occupied is not known. The precise location was not obtained, but Ike Northrup suggested that it was but a short distance west of Doyle. The territory south of Doyle belongs to the Washo who had a village approximately one mile to the south near the home of the late Harry Wilson, a Washo shaman. The Washo name for this latter village is Mehltútumi wadaiyo, meaning "Shady Place".

The archaeological site Las-83, immediately south of Doyle, appears not to have been the village of Sohud^a as

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103 Ike Northrup visited the site with the author but knew nothing concerning its occupation.
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7. Pagúshuhad ("Warm Spring"). This most eastern Wadátkuht winter village receives its name from a spring of warm water that pours out from the base of a series of spire-shaped rocks. It is said that east of this village there were no camps or villages until one approaches Pyramid [312] Lake. Lack of water is given as the reason for this region being unpopulated. This village is a desert village, being some 10 or 15 miles east of the timbered Sierra. It is located at the High Rock ranch east of Honey Lake and just west of the Nevada state line. The archaeological designation for this site is Las-88 (T29N/R17E/Sec. 36).

[412] Pagúshuhad was a winter village for Joaquin and his band of Wadátkuht. Informants report that there is a bedrock metate at this village site.

8. Ishuhpa ("Wolf Water"). This winter village was so-named because the spring here was a favorite place for wolves to obtain water. It is located about five miles northwest of Pagúshuhad, and similarly, has considerable archaeological evidence in the form of stone artifacts which have been recovered from the surface. The archaeological designation for Ishuhpa is Las-46 (T28N/R16E/SE¼ of Sec. 18).

9. Pam[u] ("Hot Springs"). This name is given for both the hot springs at Amedee and at Wendel. The Amedee site has the archaeological designation of Las-99, the Wendel site, Las-28. Both of them were winter villages, although Ike Northrup said that the people could not remain at the Amedee Hot Springs in wet weather, or when the snow was melting, because the surrounding flat country became too muddy. They had to move to high ground about one mile to the east. This probably meant that the archaeological cave site, Las-90, approximately one mile east of Amedee was used when the area about the hot springs became too muddy.

10. Numúta ("Indian Hole"). Both Tommy Tucker Cave, Las-1 (Penenga and Riddell, 1949; Riddell, 1956), and Amedee Cave, Las-90, were given this name. It would seem that any cave utilized by these people might be given this same name. Amedee Cave was used by Kitty Joaquin when she was a small [172] girl. She and her family (Joaquin's group, primarily) camped there upon occasion. Recent archaeological excavation in this cave by the author has revealed numerous manos and

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metates, as well as a number of chipped stone projectile points. Tommy Tucker Cave, on the other hand, was not used as a habitation site in recent times. Joaquin had warned Kitty and the other children not to enter the cave, nor did he do so himself as far as Kitty ever knew. Excavation of this cave produced only one mano and no metates, a decided contrast to Amedee Cave, Tommy Tucker Cave yielded numerous shell beads and ornaments, sandals of twisted sagebrush bark, a large number of game counters used in gambling, bone tools and ornaments, basketry fragments and numerous other articles. The upper levels of both caves must be considered to be quite recent, particularly since both are recognized by living informants and one was said to have been occupied. Metal objects occurred on or near the surface of both caves, a fact which tends to substantiate some use and/or occupation in post-contact times.

11. (Name forgotten by informants). During some winters a village was maintained on the flat below and north of Tommy Tucker Cave. The flat was called Hunuhduhuhp ("Brush Canyon"). This was a favorable place because there usually was not much snow. Archaeological sites on this flat include Las-2 and Las-18.

12. Pahodö duhak[a] ("Sand Creek"). This camp site is situated just east of Viewland and Highway 395 in a sort of sand dune and sagebrush area (T30N/R15E/ center of Sec. 34). Very little information could be obtained concerning this camp which may have, upon occasion, served as a winter village for the Secret Valley Wadátkuht. A burial was excavated at, or near this site circa 1930 when an irrigation canal was dug.

A Maidu village on the south bank of Sand Slough was located just west of the Susanville Municipal Airport at Johnstonville. The Wadátkuht called this village Pahodö duhak[a], also. It was a historic site and cemetery with no evidence available as to the length of occupation there.

[172]

13. Tupí' twaba ("Rock Under Water", i.e., a spring under the rocks). This name applies to the archaeological sites Las-15, Las-45 and Las-91, apparently. These archaeological sites (T29N/R15-16E/ Secs. 13, 14, and 24 of R15E, and Sec. 19 and 20 of R16E) belong, in part, to the late archaeological period as demonstrated by the recovery of clam-shell disc beads, dentalia shells and glass beads. Evidence of ancient habitation is in the form of a burial with beads ascribably to the Early Lovelock Period dated between 3000 and 4000 years ago.

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17. kTávi wanud ("Fir Tree Basin"). The informants said the name meant "Cedar Basin", however, the name for cedar is pawap^{i}, that for juniper is wap^{i}, and for fir is ktavi. This village was located at the north end of Horse Lake, the remains of which are presumably represented by the archaeological site Las-13. The village took its name from a cedar (sic) tree which was growing in a sort of basin where the village was located. The region about Horse Lake is a juniper/sage environment so a cedar tree would be exceptional in that region. Susy Buster gave the name for this village and additionally stated that the lake belonged to the Wadátkuht

[172]

Judging from the archaeological remains the village here must have been of considerable importance, and/or of long occupation. Numerous artifacts and at least one burial have been recovered from this site.

18. Sigu patsóna ("Sagebrush Spring"). This was probably the major village for the Secret Valley Wadátkuht, and was Ike Northrup's home village. His father, Nunu' kai (nunu', "snake"; kai, "no"), was a shaman and was headman for the Secret Valley Wadátkuht. The village was occupied until around 1900 and the houses were of native construction. One of these houses burned one winter with a complete loss of personal property. It was Ike Northrup's house and he lost his bow and arrows, rabbit skin blankets, some moccasins and other gear.

[439]

Sam, or Nunu' kai, raised potatoes at this village for sale to the store in Janesville operated by Jim McClelland. He would trade the potatoes for food.

The archaeological designation for this village is Las-104 (T31N/R15E/Sec. 1). The site is among low sandy ridges about one mile east of where the county road turns west off Highway 395 to go to Karlo. There is a spring and a tall poplar tree at the site.

Although this important winter village may be classed as a nogat, a primary winter village, as is Matá at Milford, there were several other sites which substituted for this winter village. When a winter was too cold the Secret Valley group moved to Honey Lake Valley in the vicinity of Gibson's ranch several miles east of Litchfield. Another winter village was located about one mile west of Sigu patsóna on a sandy ridge overlooking a large meadow. This village, however, seems to have been a recent post-contact village

Wadátkuht

POST-CONTACT HABITATION SITES

Ranching by pioneer settlers caused the Indians to modify their habitual camp and settlement pattern, with the abandonment of old villages and camps and the establishment of new ones due to several factors. Two factors were the desire of the Paiute to establish camps near the ranches of the pioneers for whom they worked, and to remove themselves from land being farmed, heavily grazed or otherwise utilized by the newcomers. Since these recent village and camp sites had no names, or at least none were remembered by the informants, it seems valid to assume that these habitation sites were not traditional. However, in some instances these new camps seem to have been fortuitously established on archaeological sites.

The justification for mentioning these post-contact habitation sites is that native type houses and other elements of aboriginal life continued in these camps and villages until about 1920. Before 1920 many individuals living at them had experienced a number of years of purely aboriginal life. Of these post-contact, unnamed camps and villages only the location of the more prominent ones was obtained.

1. The camp near Hostetter's ranch was occupied after 1870 and continued seasonally until 1900, or later. This camp, which was located a short distance north of the Hostetter house (in T28N/R13E/center of Sec. 1), got its water from another ranch house a short distance west. It was at this camp that Joaquin's "uncle", Kwiduhm muhtsu uhd[a] ("Feces to Wipe"), or Hog-die Jim, died. He was buried about one mile east of the camp near the west end of the former irrigation flume which was put in subsequent to his death.

The late Zeb Johnston and his brother Bert Hostetter came to the ranch as children circa 1872 and remember the Indian camps near their place and recalled them using lemon-shaped gambling stones in the hand game (Culin, 1907, p. 293). These stones are commonly found archaeologically in the Honey Lake Valley region, and additionally were used ethnographically in the Madeline Plains area as gambling stones. The Wadátkuht informants, incidentally, did not recognize these stones and did not use them in the hand game. The Pit River people, however, apparently did use these lemon-shaped stones in the ethnographic period, but as hunting charms. They apparently held the stone against their bow with

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Cursing. When a person was exceedingly upset by another and felt called upon to use strong language to him he might say, "Stuhyuhŏ","Bad you are". This was a strong thing to say to another person, but if emphasis was needed one could say, "Stuhyuh hiyuŏ", "Bad you very are". This latter statement was about as strong as a person could go verbally. These terms were considered to be "very mean things to say". 195 578

CEREMONIES

Limited information was obtained concerning the Wadátkuht ceremonial life, and the girls' puberty ceremony already has been described earlier. The "war dance" also has been noted. 796 535

In recent years the annual Bear Dance has been of considerable importance to Kitty as she was its local sponsor. There seems to be little doubt in anyone's mind, either Maidu or Paiute, that it is a Maidu ceremony. Other dance information given by the informants are names only, and include the Antelope Dance, Eagle Dance, Sun Dance and the Rabbit Dance. The latter was given on a festive day in the winter when rabbits were caught in a drive, and was a round dance. The informants admitted that most of the dances they could name were those given by the Shoshone. [177]

GAMES AND GAMBLING

In the excavation of Tommy Tucker Cave (cf., Fenenga and Riddell, 1949) numerous sharp-pointed twigs were found. When these twigs were described to one of Kitty's sons he said that they were probably used in the dice game called Wokókob tatsung in. Wokókob was the name for arrowcane (Phragmites communis) and tatsung in was the name for the dice, or "cards". This game was usually played by two men. A surface was prepared on the level ground by wetting the clay-like soil and patting it until it was smooth and hard. A semi-circle of sharp-pointed (7) sticks were then thrust into the ground about the playing surface. The dice were of arrowcane sections from eight to ten inches long split lengthwise. The concave surface of these dice was painted red but the rounded surface was in no way modified. The first player took the dice, eight in number, and threw them into the center of the playing area in such a manner that the dice tended to stand on end for a short interval before falling. The red surfaces gave the player his points. Each 525 [172]

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525 player was provided with a stick which he used as a marker. The marker was placed between two of the upright sticks in the semi-circle, the exact spot depending upon the number of points the player had just made. If the player happened to get points which allowed his marker to be placed between the same two upright sticks in the semi-circle that held the marker of the opponent, the opponent had to take his indicator stick back to the beginning. The object was for each player to try to get enough points to allow him to go all the way around the semi-circle and back to the starting point before the other player. The one who first reached his starting point in this manner won the pot. Sometimes as many as 80 sticks were used as uprights in the semi-circle.

[172] If Kitty's son has been correct in his identification of the pointed twigs recovered archaeologically we have evidence of such a gambling game being played in prehistoric times in the Wadátkuht area. It was not stated, however, if the Wadátkuht played this type of gambling game. Kitty's son played it in Nevada and may have learned it there rather than as a traditional game at home.

[789] The hand game in which bones were used is called na iakwi. The bones were "filled with something" to give the owner power, or luck in gambling.

525 439 It was pointed out by the informants that trade was actually carried out by gambling as such things as deer hides, baskets, and beads were at stake. Dentalia, called pahuka, were brought in and gambled for such things as horses. The Washo and the Paiute commonly traded with one another with the Washo bringing rabbitskin blankets and the Paiute deer skins. What was not gambled away was then traded.

526 Boys about eight years old played a game in which arrows were shot at a bundle of grass thrown on the ground about 25 feet away. Ike and about six other boys would take two shots apiece, unless one of the boys should hit it first. After the bundle was hit it was then propped against a bush and the boys stood back about ten feet and shot at it. Each was allowed two shots until the target was hit. The target was then put on the end of one of the bows and pushed back and forth on the ground in a V pattern. Each boy, again, was allowed to take his usual two shots until the target was hit. The boy who hit the target (most often?) became the winner and won all the bows and arrows from the other boys.